

# To the Christian Reader.

I shall not be necessary for me (most lou-  
ing brother) to make any excuses for mine  
own excuse, why I haue attempted the set-  
ting forth of this litle Catechisme, as though  
I had rashly aduirtised aboue y<sup>e</sup> was meete,  
to set forth any thing to be so common by my  
private aduise: or as though I had presumed  
aboue mine ability, to becom so general a tea-  
cher hauing my self so meane vnderstanding  
for in these dayes, in which there is so great  
licentiousnes of printing booke, as in deede it  
maketh vs al y<sup>e</sup> worse, who can blame it that  
hath any taste or sauer of goodnes, be it neuer  
so simple? If it had no other fruite, yet this is  
great & plentiful, that in reading it we should  
keepe our eyes from much godles and childish  
vanitie, y<sup>e</sup> hath now blotted so many papers.  
We see it all, & we mourne for grieve, so ma-  
ny as in spirit and truth do loue the Lord,  
what multitude of booke full of all syn & a-  
bominations, haue now filled the worlde. No-  
thing so childish, nothing so vaine, nothing so  
wanton, nothing so ydle, which is not both  
boldly printed, & plausibly taken, so that here  
in we haue fulfilled y<sup>e</sup> wickednes of our fore-  
fathers, & overtaken them in their syns. They  
had their spiritual enchauntmentes in which  
they wer bewitched, Beuis of Hamptō, Gug-  
A. y, of

To the Christian Reader.

of Marwick, Arthur of the round table, Huon  
of Burdeaur, Oliuer of the Castell, the sonne  
sonnes of Amond, and a great many other of  
such childish folly. And yet more vanity these,  
these, the witles deuises of Gargantua, Pantagruel,  
leglas, Escop, Robin Hood, Adam Bell, Friar  
Kuth, the fowles of Cotam, & a thousand such  
other. And yet of al the residue the most dizen  
ken imaginations, with which they so defiled  
their Festiual & hye Holydaies, their Legen  
dary, their Saintes liues, their tales of Ro  
bin Goodfellow, & many other spirites, which  
Satan had made, he had printed, & were wan  
ranted vnto sale vnder the Popes priuiledge  
to kindle in mens harts the sparkes of super  
stition, that at last it might flame out into the  
fire of Purgatory. These were in the former  
daies the subtile sleightes of Satan to occupie  
Christian wits in Heathen fantasies. And  
as men that cannot learne wysedome by any  
examples to keepe our selues from harme, but  
as though the wickednes of our forefathers  
were not yet ful, we wyl make by their misde  
deds, & set vp shynes to the word of God, and  
the writings of all hys Sayntes, which our  
forefathers had cast out of al honoz, that their  
own dreames and illusions myght be had in  
price. To this purpose I trow, we haue multi  
plied for our selues so many new delighthe



To the Christian Reader.

that we might iustify the idolatrous superstition of the elder world. To this purpose we haue printed vs many balwy songes (I am loth to vse such a lothsome word, saue that it is not fyt inough for so vile endeouours.) To this purpose we haue gotten our Songes and Sonets, our Palaces of pleasure, our vnchast Fables & Tragedies, and such like sozceries, moe then any man may reckon. Yea, some haue bene so impudent, as new bozne Moabites, which wallow in their own vomit, and haue not bene ashamed to entitle their bookes the Court of Venus, the Castle of Loue, and many such other as shameles as these. And that ther wer among vs some zealous Ephesians, that bookes of so great vanitie might be burned vp. The spirit of God wrought in them so mightely, that they contemned the price of so great iniquitie in one Citie, y at one fire they brought together the bookes valued to .ij. thousand markes, & burnt them al at once. O happy light & cleare as the Sunne beames, if we might see the lyke in London, that the chiefe streete might be sanctified w so holy sacrifice. The place it self doth craue it, and holdeth vp a gorgeous Idol, a fyt stake for so good a fire. O Lord, thou art able to worke what thou wilt, let vs see this day y Jacob may reioyce, & Israel may be glad. So recompence thine

A.ij.

enemies,

Actes  
19.25

## To the Christian Reader.

**enemies, as they haue recompenced thō. <sup>a</sup>**  
**old they <sup>(a)</sup> burnt the wytynges of the Pro-**  
**phets, and in their ages folowing they depar-**  
**ted not from the syns of their Fathers, but**  
**gaue the <sup>(b)</sup> holy labours of thy Saints vnto**  
**to ashes, now let vs see thy iust recompence of**  
**anger, and make our good Rulers the instru-**  
**ments to execute thy iudgements. We haue**  
**now long inough played wyth our fantasies,**  
**Lord raise vp againe thy word into honoꝝ,**  
**our eyes may be occupied in holy readings.**  
**And you my dere bꝛethꝛen ȳ are yet in bat-**  
**tel to fight against Satan, pray & cease not**  
**that God alone may be exalted in our daies,**  
**that Sathan may be troden vnder fote, & that**  
**the word of God, the strong weapon of our**  
**strife, may be geuē into the hands of all, that**  
**their life may be in safety. And be perswaded**  
**of this, ȳ there is no one thing moꝝe enemy**  
**to the word of God, then these vaine & synfull**  
**imaginacions of our owne vnbydeled wyts,**  
**which haue now filled so many volumes:**  
**therfoꝛe I trust I can deserue no blame to ad-**  
**uenture ȳ setting out of this shōrt instructiō**  
**fithe my desire is onely to aduaunce Gods glo-**  
**ry, & edific his poꝛe church that is yet so cou-**  
**red in darke ignoꝛance: when so many haue**  
**fōund leaue to spꝛe abꝛod their labours that**  
**haue no othꝛ pleasure thē of sin & wickednes.**

To the Christian Reader.

the. D Now for that that I haue taken vpon me to  
the Pro set forth vnto many this instructiō, beare with  
ey depar me, I beseech you, and pray vnto God that we  
pers, but may altogether hold the humblenes of minde  
ints vnt that was in Christ Iesu, that we be not wyse  
pence of in our own conceite, nor thinke of our selues  
he instru aboute y which is conuenient, but acknowled  
We haue the blindnes of our hart, & the ignorance  
r fantasies in which we are bozne, we may say with the  
o honor, most happy Apostle: we haue nothing that we  
adinges, haue not receyued. And of many other I doe  
et in bat willingly profes it, I am the least, but by the  
cease not grace of God I am that I am, and I trust his  
our daies grace is not in bayne in me. But this that I  
wote, & that here present vnto the Church of God, I haue  
don of our not done it alone, but an other faithfull Labo  
of all, that in the worke of the Lord, & a good brother  
perswaded in Christ Iesu, whom God hath endued with  
ze enemy great knowledge, & blessed with much vnder  
e & synfull standing, he hath taken the greatest paine, &  
led wyth the greatest fruit must grow of hys labours.  
olumes: So y I haue not aduentured it of my selfe, but  
ame to a true onely bene an helper of another mā's la  
instructiō our. And the cause y hath moued me is such,  
Gods glōs hath made the childre of God euen to fayne  
get so count their mourning, vntil thei shal see the great  
many mercies of God to take away y cause of their  
labours the griefe. We see the great ignorance in which  
wicked people are euery wher couered, the cloudes

## To the Christian Reader.

of darknes, moze then the darknes of Egypt,  
haue so ouershadowed them, that the light of  
the Gospell of the glory of Christ, who is the  
image of God, it doth hardly or not at all shine  
in their vnbeleuing hartes. Scarce one of a  
great many can geue an accōpt of their faith,  
Peter. yet s. Peter requireth it of euery Christian. A  
13. very few haue tasted the beginninges of the  
Gospel of Christ, & yet s. Paul biddeth that y  
hlo. 3. word dwel plentifully in ech one of our harts.  
The Apostle blameth the ignorance of the peo  
ple, who haue learned yet no further then re  
eb. 6. pentance from dead woꝝkes, and the first in  
structions of the sayth toward God: But O  
Lord, how many thousands of vs of faith and  
of true repentance can say nothing?

The Prophet speaketh of the kingdome of  
ay. 11. Christ, that in those daies the earth should be  
ful of the knowledge of the Lord, as the wa  
ters that do couer the sea: where is now that  
blessed spirit of vnderstanding to be poured  
vpon vs? & wher is this riches of the know  
ledge of God? Are not rather the multitude  
of our bꝛethꝛen clothed with darknes, so that  
they grope in their waies as at mydnyght, &  
know nothing of the way of life? We pray  
daylye according as we are taught, Let thy  
kingdome come: if we speake not lyke y Pa  
rets in woꝝdes without vnderstanding, then  
this



To the Christian Reader.

this is our meaning: Let thy spirit beare rule in our harts, and the knowledge of thy word lighten the eyes of our minde. And what do we then els but dally with the Lord, if wee pray stil for knowledge, and yet sleepe still in ignorance? Then this is (louing brethren) a good excuse for our bolones, if in so great necessity, according to our talentes, we seeke to be profitable vnto many.

If any thinke that there are already sufficiently set forth many Catechismes, I do easely graunt it, but they are not sufficiētly learned, neither yet can be. For it was necessary in y best and most godly of these labours, whilest the Christiā faith is plainly taught, to edifying of the simple & conuincing of the aduersary, y the saythfull teacher should vse moe wordes, then can be caryed in minde of the ignorant man. And therfore I thought it good as briedly as I could, to comprehend the effect of al, that the beginnings being made plaine and easely printed in memory, we might enter into reasoning & disputation with our selues, instructing one another, & helping one another, that we might haue the more fruite in the longer labour of others, but most of al that we might be encouraged to the most holy & liuely word of God, to drinke with continual desire of the fruitfull spring, euen vntil the water of life do flow

To the Christian Reader.

Now vp in our hartes into euerlastyng gladnes, and the day starre do arise in our hartes, which may lighten our myndes in the knowledge of the God of glory.

Ther is nothing remaining moze why this labour should be mysliked, except anye man would thinke that euery Congregation had a sufficient Pastor to instruct those that were ignozant, so that they should not neede any straunge teacher: God grannt that in time to come this may be found true. But yet we are farre from it, euen as lyght from darknes, or death from life, or as knowledge & vnderstanding is from insensible blyndnes. And that we had eyes to see so great misery, for sure it may not well be iustified, that in so cleare lyght of the word, as God hath made now to shine vpon vs, that there was ever nation which had so ignozant Ministers. We may herein compare with the man of syn hym selfe. I do not know y in the mydd of all his abominacions ther was a moze lothsome sight of that idolatrous Priesthood, then we haue set vp among our selues, to be fellow labourers among vs in the Gospel. For what though they excused in loynes of life: Yet their darke & barbarous religion was so thicke a cloud spred ouer their manners, y the foulnes of their syns was not easely sene. But we haue the light that hath  
made

To the Chriltian Reader.

made al things manifest, & the sunne hath shined that hath disclosed iniquity, so that there hath not bene among vs any popish Priest so drunken, nor any alehouse Chaplen at such a perpetual truce with his drinking pots, that hath possibly purchased so much discredite to his bellygod, & kitchin faith, as our dum dogs and guides do daily multiply against the God of Israel, & the faith of his anointed our onely God and Sauour. It greueth me to remember, & lotheth me much more to rehearse the estate of the ministration into which we are fallen. We haue good time now to complaine w<sup>th</sup> the Prophet, like people, like Priest. Euen Esa. 44 the same coueringes of Israell that shadowed th<sup>e</sup>ir glozy, they haue spread themselues againe as the heauens, & are come ouer our head in so great a tempest of blindnes and ignorance, that they haue shaken the foundations of all our comfort. We saw in deede Halcionios dies the glad & pleasant daies in which our hope shined, when first our happy gouernment turned away our sorowes, brake y<sup>e</sup> yoke of Antichrist, deliuered vs from the powers of darknes, and caried vs among the Saintes of God into the kingdome of light: But our hope hath since suffered a great Eclipse, frō the fulnes of her beuty, (such hath bene y<sup>e</sup> malice of Satan.) We attempted against vs euen at the first

To the Christian Reader,

first his most pestilent practise, & hath brought  
accordingly his purpose to effect. When he  
had turned the wyl of the Magistrate, & encl  
ned hys eare to vnderstanding: when he ha  
ut. 11. 5 geuen vnto him courage to scatter hys enemy  
of his truth, & planted true feare in his hart  
o. 18. 12 establish his Gospell, then the subtil Serpen  
Pet 13. which had turned all hys deuises hether, he  
bent his violence, & this counsell pleased hy  
best: to corrupt the Priesthood, who should in  
blo m. 27. struct the Prince by Urim & Thumim, that  
thus he might darken the light of the people  
it might be the more easy to leade them out  
the way. Then he entred againe, & with more  
successe into his first assaultes, wherewith he  
tempted once our sauour Christ, he robbed  
Minister of his blessed hope in the prouident  
of God, and made him seeke the wayes full of  
vile shame to get his bread. He hanged before  
ay his eyes an other beale of pompe and vanity  
that he could not with open countenance  
Christ, but folowed the present pleasures that  
better lyked hym. And so first wounding the  
head, the infection hath growen since into the  
other partes of the body, that now almost there  
is nothing but woundes & swelling, and so full  
of corruption. Looke wher we wyl among  
the people of the Lord, & how hardly shall we  
finde the dwelling place of the godly Pastour



To the Christian Reader.

If Ieremy were now alyue, he would take vp  
again his old complaintes: & that my head  
were ful of water, & myne eyes a fountaine of  
teares, that I might wepe day & night for the  
saine of the daughter of my people. For looke  
what agreement hath righteousnes wyth un-  
righteousnes, and what felowship hath light  
with darknes, what concord Christ with Be-  
lial, or what part the beleuer with the infidel,  
the same societie is betwene a great number  
of our English Parsons and Vicars with the  
true Preachers and Ministers of the Gospel.  
Your selues good christian Readers make the  
comparison, & be your own iudges what cause  
we haue to complaine. The true Minister is  
the salt of the earth, to dry vp corrupt & noy-  
some humours, and to pzeferue the substance  
pure, that y<sup>e</sup> world may be offered vp a swæte  
sacrifice vnto God: But our Vicars and Cu-  
rats, we haue some of them yet of the old Mo-  
rowmas priefts, whose salt is so vnsauery &  
such popish leuē, that ther is no taste in them  
of the Gospell of Christ. Most certayne it is  
that the Popish Priesthood is no calling for a  
Minister of the Gospel. And therfore they that  
haue not openly forsaken that, & haue geuen a  
new promise vnto Christ, they may wel haue  
the lyuing, but they cannot be the Parsons  
whō God hath called, nor yet the salt to season  
his

Ierc. 9

Mat. 5

To the Christian Reader.

at. 5. 14 his Cheld & chosen. The true Minister is the  
 lyght of the world, which holdeth forth the  
 Gospel of Christ in his hand as a lantarne to  
 lyghten the steps of a great number, howe  
 walke vnto Christ: but what daylight I be-  
 sech you, shineth in the Ministers of our mi-  
 nistering? They are better sene in their seuerall  
 occupations, then in the knowledge of the  
 word which they should dispence vnto others.  
 The true Minister is a fisher of men, by whome  
 the parish is stirred vp to al loue, to God first  
 & then mutually one to another: but the pa-  
 sons now haue either their nets so broken, &  
 their baytes so yll, that we see the effect is  
 gathering together, but a wofull disperſion  
 both of Priest & people. How many examples  
 do we see of a continual dissipation in sutes  
 controuersies? The Parson against the Rector,  
 the Vicar against the Parson, the parish  
 against both, & one against another, and all for  
 the belly. Among whom neither people, Parson,  
 Curat, Vicar, one or other hath any care  
 for y<sup>e</sup> Gospel of Christ. As the Lord doth liue,  
 this is no other fishing, but to suffer that ror-  
 ring Lyon to catch al by his enchauntments,  
 that he may haue large pasture in the church  
 of God. The true Minister is the eye of the  
 body, the workman of the haruest: The messenger  
 that calleth vnto the marriage: the prophet

t. 9. 22

t. 9. 38

phel

## To the Christian Reader.

phet that telleth the wyl of the Lord: the wise Mat.  
 man that teacheth to discern betwene good & Math  
 evil: The Scribe that doth expound the law: 23.34  
 The seruant that occupieth his Maisters ta: Mat.  
 lents vnto gayne: The witnes y beareth te: Ma.2  
 stimony of Chzist to al people: The dispencers Lu.34  
 of the misteries of God: The Steward y ge: 1,Cor  
 ueth meate in due time vnto the residue of the Math  
 household: The sacrificer of the Gospel of God 24.2  
 to make the oblation of his flocke acceptable: Ro.15  
 The Minister by whom the people do beleue: 1,Cor  
 The labourers of God to tyll his husbandry, & 1,Cor  
 make vp his building: The Shepherd to sãde Acte  
 the Church of God, which he hath purchased 28,  
 with his blood. But alas and wo for vs, if we  
 can see our sorrow, what one of these excellent  
 vertues shineth in our Pastors? I speake the  
 truth, and God in his good time wyl geue vs  
 eyes to see his iudgemẽts. Scarce one parish  
 of a hundred hath found such a Minister, or  
 scarce two or thre in a Shere whõ God hath  
 so blessed. If S. Paule say true, or if the voice  
 of God be fearful in our eares, that we canot  
 beleue except we heare, & we cannot heare w  
 out a Preacher: where is our glozy y we are  
 the people of the Lord? Or wher is our reioy  
 cing that the Gospel is amongst vs? Where it  
 not y the woorkes of the Lord preached day  
 ly vnto vs, and the voyce had come into our Psal.1  
 eares,

# To the Christian Reader.

cares, as fully as our forefathers, even in the strongest of our people, it would make their faith to wauer. For about vs in our country where dwelleth that Minister, or wher is his name, that shal strengthen the weake hartes and rayse them vp in hope: We must saith Paul he must be apt to teach that is made Minister: but we haue made the old saying true Oportet non habet locum, they are we may say, they are more meete for the plow y<sup>e</sup> done in the Personage. Say the Apostle what I say wyll, he must or he must not, he shall made Minister now that please the maker

Even thus it is, both hie and low, as many as God hath sealed w<sup>th</sup> a good spirit, they can plaine of it. They say all with Ieremy: The priests say not, wher is the Lord, & they should minister the law, they know nothing. The men among vs that would be our Leaders, they may say as of old time: I wyl prophesy vnto thee of wine & of strong drink, but of the law & the testimonies they cannot speak. So heauy is y<sup>e</sup> hand of our God ouer our synes vntyl we be amended. He hath broke his thralldomes of happy feeding, both be wty & bande and geuen in steede of them the instrument of a foolish shepheard, & hath rayled vs vp w<sup>th</sup> flocks which looke not for the thinges that are lost, nor seeke the tender Lambes, nor heare

im. 3. 2

c. 2. 8.

ch. 2. 11

ch. 11. 13



that that is hurt, noꝛ feede that that standeth  
vp. And therefore we may boldly say, God  
him selfe being our warrant, that the Israel  
of the Lord is without his Pastor.

But some perhaps wyl think this cōplaint  
to be greuous, God hath not delt thus with  
vs, but rather hath multiplied a great many  
of learned & godly Ministers vnto vs, euen  
now in great abundance, as in any age befoze  
vs. Most certaynly true it is, that God hath  
rayled vp in our dayes men of singuler hope,  
ful of excellent gistes, whose vertues in yong  
yeares hath shined far aboue y gray haies of  
their soꝛefathers. Would God we wer halfe  
thankfull inough soꝛ so manyfold blessings.  
The ioy of the whole earth, & the gladnes of  
al the world, y is the blessed hope of the Gos-  
pel, it shineth not a litle euen in their counte-  
nances. The Lord increase them a thousand  
thousand fold, & geue them double his spirit, y  
they may be greater then al their enemies, &  
abide faithfull euen vnto death: that thzough  
them the Prince may reioyce, the Magistꝛat  
may be glad, their felowes may be encoura-  
ged, the people may be taught, all may haue  
hope, sin may be abolished, idolatry rooted out,  
Antichrist ouerthrowē, Satan troden down,  
Hel may be confounded, the Gospel may en-  
crease, righteousness may shine, & God may

To the Christian Reader.

haue the glozy. This desire is the fruit of our lyfe, and there is not in the world a better porcion. This we haue chosen, and in this we wyl dwell, vntyl the fulnes of time that we shall say in our course: Lord, now lettest thou thy seruaunt depart in peace.

But we haue here not a litle feare, & we see the stumbling blocks y haue made our waies daügerous. True it is, many men are greatly to be loued, but this is as true, ther is none so good, but Satan wyl seeke to lift him. For, Lot, Aaron, Miriam, Sampson, Dauid, Martha, Mary, men and women of most excellent vertue, & such as the world was not worthy of: and yet not one of these whom Satan wounded not, yea almost vnto death. The most glozious of al men subiect vnto syn, was Adam him selfe, & yet he was thowen down into great confusion. So that the Saintes of God (for so I trust I may cal them, because of their great gifts) the Saintes I say, that God hath sent vnto vs, they haue great cause to feare, & to say with Paule: Who seemeth to stand, let him take heede he fal not. Sure they are of continual assaults, & euen at this present one about other maketh all their sayth. Satan hath rent a sunder y glozy of our Ministry, that flesh & blond is not halfe willing to beare the Name of the world y goeth after it.

To the Christian Reader.

it: He hath spoyled it of the due reward of all  
autoritie, of al obedience, loue, reuerence and  
honoz that man should geue vnto it. He hath  
laid bpō it much contempt, many reproches,  
great pouerty, intollerable bondage, so that  
though the calling be in deed y most precious  
inheritance vnder the Sun, yet the glozy is so  
darkned vnto mortal eyes, that all Nobility  
is quite fled from it, the Gentleman afraid to  
come vnto it, the ritch man rather chuseth any  
other kinde of life, y meanest estate so hardly  
contented with it, that s. Paule him selfe can  
finde but a few folowers that wyl cast away 2, Co.  
from them the clokes of shame, & not degene- 4, 2.  
rate from the dignity of their office. But God  
shal once geue agayne vnto his Ministerye  
beuty, in stede of ashes, & ritch aparel in stede  
of sackcloth, when he shall turne againe the  
captiuitie of Syon, and build vp the walles of  
the promised Ierusalem. In the meane sea-  
son we wil lyue in hope, & geue thanks vnto  
our God that hath brought vs hether to.

One other assault of Satā hurteth as much  
as this: yea, & so much the more, bicause it is  
couered w the cloke of benefit, & sheweth vs a  
saluing medicine against the former wound.  
For wheras y Ministers living in most chur-  
ches is but smal, he hath found this remedy,  
y one man shuld haue many Benefices. And

W. y.

wheras

To the Christian Reader.

Wher as the reproch is not little, but even the  
name is ful of disdain, as to be called maister  
Parson, Maister Vicar, Syr John, a parish  
Priest, &c. against this euil he hath found a  
medy worse, & geuen liberty to al that wil, to  
be Nonresidens, to forsake their charge, to go  
wher they wil like masterles houndes, to fynd  
the comon wealth with worse then any idle  
vagabond persons. Loe this is the vessel  
poison y<sup>e</sup> Satan hath set a broch, & the cup  
wherof dome which the Pope hath begun of  
to al the world. This is the head & fountain  
of al spiritual darknes, the roote from whiche  
the glory of Antichrist did first arise: y<sup>e</sup> filthy  
spring of al abominations, which by pestilens  
encrease hath ouerflowed kingdome w<sup>th</sup> much  
shamefull slavery, brought Princes into con-  
tempt, and set a vile person in the Monarchie  
of y<sup>e</sup> world. And yet at this day it doth so  
the spirits of many excellent men, that their  
harts are ful of surfeting, & yet they feele not  
their disease, they walow as (I said) in their  
own vomit, and yet they see not their shame.  
The hainousnes of this sin is so displeasing  
in the sight of God, y<sup>e</sup> he hath reuenged it w<sup>th</sup>  
one of his greatest plagues, in hardenynge the  
offenders harts, that they should haue eyes to  
see, and not see, & eares to heare, and not heare,  
and harts to vnderstand, & yet not vnderstand.



To the Christian Reader.

For whereas in many things they heare the  
voyce of God, & folow humbly his calling, yet  
here they be deafe, euen as the Serpent that  
stoppeth his eares, that he may not heare the  
Charmer, charme he neuer so wysely. It is  
plaine that the spirit speaketh: Be diligent to know the state of thy flock, and take heed to thy hearde, for riches remaine not alway, nor the crowne from generation to generation. But yet the loue of riches, & gorgeous shew of honoꝛ hath so deceiued many, y<sup>e</sup> in many yeres they see not their flock, noꝛ care at all in what pastures they be fed. So much in vaine it is that the Apostle speaketh vnto them: He that hath an office, let him attende on hys office. The charge that s. Paule geueth to the Ministers of y<sup>e</sup> church of Ephesus, is as plaine as may be spoken, yet they cannot vnderstand it. Take heed (saith he) vnto your selues, and to all the flocke, of which the holye Ghost hath made you ouersheers, to feede the Church of God which he hath purchased wyth his own blood & that this pꝛecept wer wꝛitten in our harts with an yꝛon pen, oꝛ a clawe of Adamant that we could neuer forget it. The often remembrance that we haue bound our faith vnto the spirit of God, that he hath called vs for the instruction of his people, & that they at y<sup>e</sup> pꝛice of the blood of Christ, would make vs at  
the

pro. 2

Rom.

Actes  
22.

To the Christian Reader.

the last so to loue our duty, that the Summe  
None should be ashamed of the sound of Non-  
resident, & the name of that parson should be  
odious vnto vs, that would take vpon him  
charge, & looke not after it. The prophet saith  
that if the Minister declare not y<sup>e</sup> iudgement  
of God against him that synneth, the wicked  
man shall dye in his syn, but his blood shall be  
required at the hands of the negligent pastor.  
And the Apostle to the Hebrewes, speaking of  
the faythfull Minister, sayth that they watch  
ouer the soules of those that are committed  
to them, as they y<sup>e</sup> shall geue accompt if any  
of them perish. If these two be sufficient wit-  
nes, that according to the law the truth shall  
be esteemed: by their word most certaine it is  
that our negligent pastors, who haue couered  
themselues as Salomon saith, w<sup>th</sup> thick clay,  
& multiplied their benefices, til they be ma-  
ny in number, they must needs thinke they  
haue an heauye accompt against the daye of  
Christ. Neither gold nor siluer, nor the price  
of honoz shall be acceptable in steede of the soules  
of their brethren. But so it is they are shut  
in blindnes, and God hath couered them with  
a spirit of slumber, & they are set down in the  
counsels of the mockers and despisers, which  
say in much security, wher is the promise of  
his coming? O cursed law of liberty y<sup>e</sup> hath

## To the Christian Reader.

so dulled their spirit: and A bottomles pit &  
 hel of whoredomes, out of which such a stin-  
 kyng sauer continually bzeatheth of Plurali-  
 ties, Totquots, and al maner faculties & dzon-  
 ken dzegs of popish abominacions. A Lord  
 God we beseech the multiply thy blessinges  
 moze vpon thine anointed & chosen seruants.  
 Leade them into the midst of thy Sanctuary,  
 that they may dzinke full of thy louing kinde-  
 nes. And enrich them so far with all thy bles-  
 sings, y they may see with thy saintes what  
 is the heighth, the bzeath, the length, the depth  
 & how vnsearchable is y ritches of thy gloze  
 that hast alone immoztalitie, and dwellest in  
 light which shal shine for euer: That thy ma-  
 nyfold mercies which thou hast multiplied vnto  
 the, may be made perfect in that fulnes of  
 spirit, vntil they shal say vnto them selues  
 even with the zeale of that noble Prophet  
 and king, I wyll not enter into the tabernacle  
 of my house, nor get vp into my bed, I will not  
 suffer myne eyes to sleepe, nor myne eyelids to  
 slumber, vntyll I haue caused this land which  
 thou hast blessed, to spue out the surfetinges of  
 this deadly poison. A Lord God, thou that art  
 able, bzing this good thing to passe, let not our  
 syns seperate betwene vs & thy goodnes, but  
 open thine eares vnto our pzaiers, and poure  
 out thy compassions vpon vs, that we & our  
 Rulers

Psal.

4.

To the Christian Reader.

Rulers may all reioyce & sing together with  
thy Sayntes in the Apocalyps Allelu-  
saluation, and glozy, and power be to the  
LORD our God, for true and righteous are  
iudgements, and thou hast condemned the  
great whore, which dyd corrupt the earth  
with her fornication, And therfore make  
o. 19. 2 say continually Allelu-iah, and her smoke  
it rise vp for euermore. Amen.

Farewel good Christian Reader, and forgo  
not thy duty to blesse them with thy prayer  
who haue blessed thee with liberty, and bring  
them to the glorious triumphe of the Gospell  
of Christ, who haue broken from thy neck  
the yoke of Antichrist, that they may lo-  
rule with righteousness, with peace, & re-  
ioy in the holy Ghost, whose gouernment  
hath made thee free from the bondage of E-  
gypt, from the spiritual Babylon: from Po-  
pacy, which shame hath shadowed, and  
shall at the last close it vp for euer.

From my chamber the .xxij. of Apr.  
1572. Thine in the LORD. Ed. I.

Roma. 8. 22.

Every creature groaneth together, and travaileth  
payne, vntill this present, & not onely the creature  
but we also which haue the first fruites of the  
spirit, euen we do sigh in our selues, wait-  
ing for the adoption, euen the re-  
demption of our bodies.

(R)



# A shorte Catechisme, containing a declaration of

the true way to lyfe euerlasting. Very  
meete to be knowen of euery one,  
before they be admitted to the

Lordes Supper.

Question.

**W**hat is the chiefeſt thing which eue-  
ry one ought to be moſt carefull of  
as long as they lyue?

Answer.

Euery one ought to bee moſt  
careful of theſe two poyntes :

First and chiefly how we can be  
ſaued in the <sup>a</sup> Day of iudgement,  
before Gods iudgement ſeat, and  
ſo <sup>b</sup> come to lyfe euerlaſting.

<sup>a</sup> Math. 16.  
26.

1. Pet. 1.9,  
b

Mat. 6.33.  
7.25.34

Luk. 1.75.  
Eph. 1.4

8.2.10,  
1. Pet. 1.15.

Secondly, how to <sup>c</sup> lyue accor-  
ding to Gods holy wyll during  
our life : In which twoo pointes  
wholy ſtandeth the glory of God,  
ſo muche as of man ought to bee  
ſought for.

Question.

How can we know this, how we are di-  
charged before Gods iudgement ſeat?

A.y

Answer.

**Answer.**

**We can neuer know how to be discharged befoze the iudgement seat of God, vntill such time as we know our own <sup>a</sup> miserable estate by reason of the greatnes of our synnes, and the horrible punishment which we deserue for them.**

<sup>a</sup>  
**Mat. 9. 12.**  
**1. Tim. 1. 15**  
**Mat. 11. 20**

**Question.**

**How doest thou know the greatnes of thy synne, and the horrible punishment due to the same?**

**Answer.**

**The greatnes of my synne, and the horrible punishment thereof, I know by the <sup>a</sup>law of God, <sup>b</sup>rightly vnderstoode: the summe whereof is contayned in the tenne commaundementes.**

**Rom. 3. 20.**  
**Rom. 7. 7.**  
**8. 5. 10. 11.**  
**12. 5. 6.**  
**Rom. 5. 20**  
**Gala. 3. 19.**  
<sup>b</sup>  
**Rom. 7. 9.**

**Question.**

**Rehearse the ten commaundementes.**

**Answer.**

**Exo. 20. 1** **God spake all these wordes, and sayd: I am the Lord thy God, which brought thee out of**

land of Egypt, out of the house of  
bondage.

1 **T**Hou shalt haue none other Gods but  
me.

2 Thou shalt not make to thy selfe anye  
grauen image, nor the lykenes of anye  
thing that is in heauen aboue, nor in the  
earth beneath, nor in the water vnder  
the earth, thou shalt not bow downe to  
them nor worfhip them, for I the Lord  
thy God am a gelious God, & visite the  
synnes of the fathers vpon the children,  
vnto the third and fourth generation of  
them that hate me: And shew mercye  
vnto thousandes, in them that loue me  
and keepe my commaundements.

3 Thou shalt not take the name of the  
Lord thy God in vayne: For the Lord  
wyll not hold hym giltles that taketh his  
name in vayne.

4 Remember thou keepe holy the Sab-  
both day: Sixe daies shalt thou labour  
and do all that thou hast to do. But the  
seuenth day is the Sabbath of the Lord  
thy God: In it thou shalt do no maner  
of woorke, thou and thy sonne, and thy  
daughter, thy man seruaunt, and thy  
mayde Seruaunt, thy cattell, and the  
straunger that is within thy gates. For

A.ij.

in

in fixe daies the Lord made heauen  
earth, the sea, and all that in them  
and rested the seuenth day : where  
the Lord blessed the seuenth day  
halowed it.

5 Honour thy Father and thy Mother  
that thy dayes may be long in the land  
which the Lord thy God geueth thee

6 Thou shalt do no murther.

7 Thou shalt not commit adultery

8 Thou shalt not steale.

9 Thou shalt not beare false wytnesse  
gainst thy neighbour.

10 Thou shalt not couet thy neighbours  
house, thou shalt not couet thy neighbours  
wyfe, nor his man seruant,  
his mayde, nor his Oxe, nor his Ass,  
nor any thing that is his.

Question.

What is the first commaundement

Answer.

I Thou shalt haue none other gods but

Question.

What is the meaning of this commaundement?

Answer.

The Lord God straightly  
geth vs in this first commaundement,  
that we worship God alone



which wooship standeth in foure  
pointes: first that we <sup>a</sup> loue God  
aboue all. Secondly, <sup>b</sup> we, <sup>b</sup> feare  
God aboue all. Thirdly, that we  
make our pzaiers to <sup>c</sup> none, but to  
God. fourthly, that we <sup>d</sup> acknow-  
ledge God alone to be the guider,  
and gouernour of althinges: <sup>e</sup> of  
whom we receiue all the benefites  
that we haue, and therefore that  
<sup>f</sup> we trust and stay vpon him alone.

Question.

What is the second commaundement?

Answer.

- 2 Thou shalt not make to thy selfe any  
grauen image, nor the lykenes of any  
thyng that is in heauen aboue, &c.

Question.

What is the meaning of this commaun-  
dement?

Answer.

In this second commaundement  
be contained thzee things.

First that we should not <sup>a</sup> thinke  
God to bee like either man oz wo-  
man, oz any other thing, and ther-

A.iiij.

foze

<sup>a</sup>  
mat. 10. 3.  
Phil. 3.  
Colos. 3.  
Ephes. 5.  
Mat. 6. 4.  
<sup>b</sup>  
Mal. 1. 1.  
mat. 10. 2.  
Iere. 10.  
<sup>c</sup>  
Rom. 10.  
1 Reg. 8. 3.  
Iere. 17.  
<sup>d</sup>  
Psal. 135.  
et. 115. 3.  
145. 8. 6.  
<sup>e</sup>  
Iam. 1. 7.  
<sup>f</sup>  
Iere. 17.  
E. 48. 7.  
Esa. 31.

<sup>a</sup>  
Deu. 4. 1.  
Act. 17. 2.  
Iohn. 1. 1.  
1. tim. 6. 16.  
1. Ioh. 4. 1.  
Esa. 40. 1.  
25. 8. 46.

fore that wee make no image of  
God in any case.

<sup>b</sup>  
euit. 26. 1

ro. 34. 13

4. 15.

eu. 4. 23

sa. 9. 7. 7

t. 106. 36.

l. 47. 17

an. 3. 5. 6

<sup>c</sup>  
bac. 2. 18.

ere. 10. 8.

15 <sup>d</sup>

loh. 4. 23.

Mat. 15. 19

say. 29. 13

<sup>e</sup>

Deu. 12. 32

et. 5. 32.

20. 30. 6.

osua. 1. 7

po. 22. 18

Secondly, that we make no  
image of any other thing, ept  
to <sup>b</sup>worship the Image it selfe, e  
ther God, Saint or Angell by the  
Image: neither yet to this end  
be the <sup>c</sup>better put in mind of God  
by the Image.

Thirdly, that we worship no  
God in any other <sup>d</sup>outward wor  
ship, according to our own fanta  
sies, but <sup>e</sup>as God commaundeth  
vs in hys word.

Question.

What is the third commaundment?

Aunswer.

3 Thou shalt not take the name of the Lord  
thy God in vayne.

Question.

What is the meaning of this commaundment?

Aunswer.

<sup>a</sup>  
Dentr. 28. commaundment these thzee things  
58. 59. 60. First, that we vse with <sup>a</sup>most by

reuerence the name of God, when  
soeuer we either speake or thinke  
vpon him.

Secondly, that we neuer blas-  
pheme the name of God by <sup>b</sup> curs-  
iuring, Witchcraft, Sorcery, or  
Charming, or any such lyke: ney-  
ther by cursyng nor banning.

Thirldy, that we neuer <sup>c</sup>swear  
by the name of God in our comon  
talke, although the matter be ne-  
uer so true: But onely where the  
<sup>d</sup> glory of God is sought: Or the  
saluation of our brethren: <sup>e</sup> Or al-  
so before a Magistrate, in witnes-  
sing the truth, when we are ther-  
vnto lawfully called. In whych  
causes wee must <sup>f</sup> onely swear  
by the name of God. But as for  
<sup>g</sup> Saints, Angels, <sup>h</sup> Rood, booke  
Crosse, masse, or any other thynge,  
wee ought in no case by them to  
swear,

Question.

What is the fourth commaundement?

Answer.

Jere. 10. 6.  
Psalm. 8. 1.  
1. Cron. 29.  
13.  
b  
Deut. 18. 10.  
11. 12.  
Esay. 8. 19  
et. 47. 9  
Mal. 3. 5.  
Gala. 5. 20.  
Act. 19. 13.  
16 c  
Mat. 5. 34.  
35. 36. 37.  
Jam. 5. 12.  
d  
Jesu. 2. 12.  
2. Cor. 1. 23  
E. 11. 31.  
Galat. 1. 20  
e  
Exo. 22. 11.  
f  
Deut. 6. 13  
E. 10. 20.  
g  
2. Cor. 1. 23  
h  
Jere. 5. 7.  
E. 12. 16. 17.  
Ama. 8. 14.  
Soph. 1. 15.

**Answer.**  
**4** Remember thou keepe holy the Sabbath day, &c.

**Question.**  
What is the meaning of this commaundement?

**Answer.**  
The halowing of the Sabbath day, is to rest <sup>a</sup> from our labour in our calling: And in one place assemble our selues together, with feare & reuerence to heare the word of God <sup>c</sup> preached vnto vs: To <sup>d</sup> pray altogether & when we <sup>e</sup> vnderstand, with one consent And at <sup>f</sup> times appointed, to receiue the Sacramentes in faith and penitance: And al our life long to rest from wickednes, that the Lord by his holy spirit may worke in vs his good woorkes, and so begin in this life, & euerlasting rest.

**Question.**  
What is the fifth commaundement?

**Answer.**  
**5** Honour thy Father and thy Mother.

**Question.**

<sup>a</sup>  
Deut. 5. 14

Exo. 19. 26

<sup>b</sup>  
Mat. 13. 23.

<sup>c</sup>  
Luke. 16.

24. 21

Act. 20. 7.

E. 15. 21. et

13. 15. 17.

<sup>d</sup>  
Mat. 13. 19

1. Cor. 14.

16. 17.

<sup>e</sup>

1. Cor. 14

16. 17.

<sup>f</sup>

1. Cor. 14. 3

Act. 20. 7.

E. 2. 24.

<sup>g</sup>

Ps. 29. 7.

Heb. 4. 9.

10



Question.

What is the meaning of this comān-  
dement?

Aunſwer.

The meanyng of this fyft com-  
maundement is, that we ſhould  
honoꝝ (that is to ſay) loue, feare,  
obey and relieue our <sup>a</sup>Parentes,  
oꝝ any other that are vnto vs in  
their ſteede. As our <sup>b</sup>Princes, ru-  
lers and Magiſtrates: our Pa-  
ſtors & Teachers: our <sup>d</sup>Maſters,  
and al others which are aboue vs  
in any calling, placed by God: the  
aged and grayheaded, and that all  
Superiours ſhew them ſelues in  
deede Parentes, in <sup>f</sup>Defendynge  
and guiding their Inferiours.

<sup>a</sup> Leuit. 19.

Colo. 3.

22. 22. 23.

Eph. 6.

<sup>b</sup> Exo. 22.

Rom. 13.

Titus. 3.

<sup>c</sup> Heb. 13.

1. theſ. 5.

<sup>d</sup> Eph. 5.

Colo. 3.

<sup>e</sup> Tit. 2.

Leuit. 19.

<sup>f</sup> Colo. 3.

21

Eph. 6.

9. &c.

Question.

What is the ſyxt commaundement?

Aunſwer.

6 Thou ſhalt do no murther.

Question.

What is the meaning of this comān-  
dement?

Aunſwer.

First

**First the Lord God forbiddeth**  
vs in thys syxt commaundement  
all <sup>a</sup> killing, <sup>b</sup> fighting, and <sup>c</sup> quar-  
relling, <sup>d</sup> all reproches, mockes,  
and tauntes.

**Secondly, he forbiddeth all** kyl-  
ling in hart, that is al <sup>e</sup> anger and  
malice, <sup>f</sup> all desyre of reuenge.

**Thirldy, on the other side he co-**  
maundeth vs to preserue lyfe, by  
exercising <sup>g</sup> the woorkes of mercy  
and compassion towarde our bre-  
thren, yea euen towarde our en-  
emies.

**Fourthly, to <sup>h</sup> loue one another**  
inwardlye in hart as our selues,  
yea euen our enemies, and them  
that hate vs.

Question,

What is the seuenth commaundement?

Aunswer.

**7** Thou shalt not commit adultery.

Question.

What is the meaning of this commaundement?

Aunswer.

2biddest  
ndement  
nd c qu  
mockes

th all bpl  
nger and  
nge.  
De he co  
e lyfe, by  
of mercy  
our bres  
our en

another  
r selues,  
nd them

ndement:

ry.

s comma

We

We are forbidden in this seventh  
commaundement first, all <sup>a</sup> adul-  
tery, fornication, & all other <sup>b</sup> vn-  
cleanes in our bodies.

Secondly, al <sup>c</sup> vnpure thoughts  
and lustes of the hart.

Thirde, all other things which  
might entice to such vncleanes, as  
all vnchaste <sup>d</sup> behauiour, <sup>e</sup> filthye  
talke, and songes, <sup>f</sup> wanton appa-  
rel, leud and idle pastimes, <sup>g</sup> glut-  
tony, dronkenes, <sup>h</sup> houses of open  
whoredome, and whatsoeuer els  
may allure vs to vncleanes.

Fourthly, on the other syde hee  
commaundeth vs to keepe our bo-  
dies and soules <sup>i</sup> chaste and pure,  
as temples of the holy Ghost: Or  
if the <sup>k</sup> gyft of chastitie be not ge-  
uen vs, then to vse the lawfull re-  
medye appoynted by God, which  
is marriage.

Question.

What is the eight commaundement?

Answer.

Thou

Leu. 18.  
E. 19. 2.

Deu. 23.  
b

Leu. 18.

c  
Mat. 5.

d  
E. 19. 2.

Rom. 13.

e  
Eph. 4.

f  
E. 5. 3. 4.

g  
Deu. 22.

h  
E. 19. 2.

i  
Eph. 5. 1.

j  
Deu. 22.

k  
1. Cor. 6.

l  
1. Thes. 4.

m  
4. 5.

n  
1. Cor. 7.

o  
2. 9.

p  
Heb. 13. 4.

8 Thou shalt not steale.

Question.

What is the meaning of this com-  
mandement ?

Answer.

In this eight commaundement  
the lord God forbiddeth all <sup>a</sup> steal-  
ing & robbing in outward dedes.

Secondly, hee forbiddeth <sup>b</sup> all  
stealyng in hart, that is, all desyre  
of any mans goods wrongfully.

Thirldy, he forbiddeth <sup>c</sup> all de-  
ceit and wrongfull Dealing.

Fourthly, on the other syde he  
chargeth vs that we be <sup>d</sup> content  
with that porcion of goods which  
the Lord geueth vs : to <sup>e</sup> applye  
our selues in our vocation and cal-  
ling to get our owne liuing, and to  
liue of that which is our owne, and  
also to be helpfull vnto others.

Question,

What is the ninth commaundement

Answer.

9 Thou shalt not beare false wytnes again  
thy neighbour.

Question



Question.

What is the meaning of this commaundement.

Answer.

The Lord God in this ninth commaundement doth commaund vs first, that we should neuer<sup>a</sup> speake falliely in witnes bearing.

<sup>a</sup>  
P<sup>ro</sup>. 19. 5  
5. Et. 21. 28

Secondly, that not only in witnes bearing, but also in no other matter wee should neyther<sup>b</sup> lye, flatter, nor dissemble.

<sup>b</sup>  
Eph. 4. 2  
Plat. 15. 2

Thirldy, that we should neuer tel false<sup>c</sup> tales behinde our neighbours backe, nor heare them of others: that we should neuer<sup>d</sup> beleue any euil spoken behinde their backes, vntyll we fully knowe the certaintie.

<sup>c</sup>  
P<sup>sal</sup>. 15. 2.  
P<sup>ro</sup>. 25. 18  
<sup>d</sup>  
Mat 7. 1. 2  
Rom. 4. 4.  
P<sup>sal</sup>. 15. 3.  
Iam. 4. 12

Fourthly in priuate offences to speake nothing, although it bee true, to the<sup>e</sup> hurtyng of our brothers good name, if by<sup>f</sup> priuate admonitions he may be woon.

<sup>e</sup>  
1. Cor. 13. 7  
1. Pet. 4. 8.  
P<sup>ro</sup>. 11. 12,  
<sup>f</sup>  
Mat. 18. 15  
16, 17. 18.

Question.

What is the tenth commaundement?

Answer.

Question

Aunſwer.

IO

Thou ſhalt not couet thy Neyghbours  
houſe, &c.

Question.

What is the meaning of this commaundement?

Aunſwer.

Here the Lord in plaine wordes  
<sup>a</sup> Rom. 7. 7. doth ſorbyd all inwarde <sup>a</sup> deſyre  
<sup>b</sup> Gene. 5. 6 whatſoeuer is vnlawfull to be do  
et. 8. 12  
<sup>c</sup> 20. 20. 9. although we neuer <sup>b</sup> conſent  
Rom. 7. 23 it, as the <sup>c</sup> rebellion of the fleſh  
Eph. 4. 22 corruption of the <sup>d</sup> olde man  
Coloſ. 3. 9 <sup>e</sup> blot of originall ſynne, ſo that  
Rom. 6. 6. this commaundement moſt clea  
lye we may ſee the Image of the  
man that pleaſeth God: euen ſo  
a one in whom nothing is impure  
neither in will nor nature.

Question.

Canſt thou fulfill al theſe commaundements without breaking any  
them?

Aunſwer.

These are the commaundements  
<sup>a</sup> Rom. 3. 23. of almighty God, the perfect  
Roma. 8. 3. filling wherof <sup>a</sup> no fleſh can attain  
et. 11. 32

unto, no although I do all that I  
can, yet I breake them dayly both  
in thought, woord and deede.

I. Iohn. 1. 8  
I. Re. 8. 46  
I. Jo. 2. 9

Question,

What punishment doth God appoynt  
for breaking any one of them?

Answer.

The punishment for the breake-  
king of the least commaundement  
even in <sup>a</sup> thought, yea if it were  
but <sup>b</sup> once broke in all my lyfe, is  
the euerlastynge <sup>c</sup> curse of God,  
which containeth all the torments  
that can bee deuised both of soule  
and body, and in the scripture is  
called by diuers names, to expres  
the paine, as <sup>d</sup> hel fire, & <sup>e</sup> worme  
that neuer dieth, <sup>f</sup> utter darknes,  
burning lacke, <sup>g</sup> seconde death,  
damnation, and such lyke.

<sup>a</sup> Mat. 5. 28  
<sup>b</sup> Jam. 2. 10  
Gala. 3. 10.  
<sup>c</sup> De. 27. 26  
Galat. 3. 10  
<sup>d</sup> Math. 25.  
14. & 10. 28  
Mar. 9. 43  
<sup>e</sup> Marke. 9.  
44. 46.  
<sup>f</sup> Mat. 22. 13  
et. 25. 30.  
<sup>g</sup> Apo. 19. 20  
& 20. 10. 14  
<sup>h</sup> Apoc. 20. 6  
& 21. 8

Question.

Is there nothyng which a man can do  
in this world to serue as a sufficient re-  
compence to God for one synne?

Answer.

No, although I should geue all

B. j.

my

<sup>a</sup>  
**Luk. 17. 10** my <sup>a</sup> goods to the pooze, or  
<sup>b</sup>  
**Colos. 2. 23** my body to bee <sup>b</sup> whipped all  
**Apoc. 20. 6** lyfe long, or suffer any other  
<sup>c</sup>  
**E. 21. 8** nishment which might be denie  
**Rom. 6. 23.** it is not sufficient for one of  
**Galat. 3. 10** least synnes.  
**mat. 25. 41.**

Question.

Yea, but God is merciful, wyl he  
 fore punish sin so sharply thinkest

Answer.

<sup>a</sup>  
**2. Cori. 1. 3.** Our God in deede is <sup>a</sup> mercifull  
<sup>b</sup>  
**Psal. 145. 8** but he is also <sup>b</sup> iust and true, <sup>a</sup>  
<sup>c</sup>  
**E. 86. 15** therfore must needes of iustice <sup>a</sup>  
<sup>b</sup>  
**Psal. 7. 9.** truth punish mans syn with  
**Psal. 11. 7.** punishment which hee hath  
**Rom. 3. 4.** th  
**John. 3. 33.** poynted.

Question.

Seyng then thys punishment  
 needes be suffered, are we in our sel  
 able to suffer it, and overcome it?

Answer.

<sup>a</sup>  
**Psal. 130. 3** None is able to suffer <sup>a</sup> and  
<sup>b</sup>  
**mat. 16. 26** overcome this great punishment  
 syn, being onely man.

Question.

Is there then no meanes at al to



we may be saved from these paynes e-  
uerlastyng?

Answer.

The paines which our syns de-  
serue, must needes be suffered by  
man, because God of hys iustice  
must needes punish syn in man,  
which was committed by man,  
and therfore our Saviour Christ,  
being euerlasting God, became al-  
so <sup>a</sup> man, and hath fully <sup>b</sup> suffered  
whatsoever was due for māns syn.

<sup>a</sup>  
Gala. 4. 4.  
Heb. 2. 9  
10. 1. 15.  
16. 17. 18.  
Heb. 4. 15.  
1. Tim. 2. 5.  
Ro. 8. 3. 4.  
<sup>b</sup>  
Galat. 2. 13  
Rom. 4. 25  
John. 1. 29  
1. John. 2. 1  
2. Cor. 5. 21  
Esay. 53. 6  
Roma. 8. 3

Question.

Are not then al people discharged, seing  
the punishment is payde?

Answer.

None are discharged, sauyng  
those that take hold vpon Christ  
& his merites with a <sup>a</sup> true fayth.

<sup>a</sup>  
John. 3. 16  
18. 36

Question.

What callest thou this true faith?

<sup>a</sup>  
Col. 2. 2  
1 John. 2. 2  
Eph. 2. 12  
Ro 8. 28. 39  
Ephes. 1. 13

Answer.

This true and liuely faith is a  
<sup>a</sup> full perswasion and assurance of  
my <sup>b</sup> hart, groundes vpon the <sup>c</sup> pro-  
mise of God, and wrought in me

<sup>b</sup> Ro. 1. 9  
Eph. 3. 17  
<sup>c</sup>  
Ro. 4. 3. 18  
Rom. 10. 8  
E. 1. 16. 17

W. ij.

by

<sup>b</sup>  
Ephē. 1. 17

18

2. Cor. 1. 22

et. 5. 5.

1. Cor. 2. 10

2. Cor. 4. 13

<sup>c</sup>  
Ephē. 3. 17

by the <sup>b</sup> holy Ghost, whereby I  
fully assured, that what soe  
Christ hath wrought for mans  
uation, pertaineth not onely to  
thers, but euen<sup>e</sup> to me, & is my  
mine, as surely as if I perform  
the same in myne owne person.

Question.

How can it be that thy syns are for  
uen thee, & yet according to Gods  
fully punished wyth that punishment  
which God hath appoynted for syn

Answer.

By this my true sayth I see  
syns both to be forgiven, & yet  
lye punished. For in Iesus Christ  
to <sup>a</sup> satisfy Gods iustice, they  
<sup>b</sup> fully punished, & yet to me  
be <sup>c</sup> forgiven, because in me  
be not punished, but in Christ  
me, to set forth Gods mercy, &  
therefore shall never be laid to  
charge. In this maner therefore  
I see the Lord my God to be  
mercifull and iust.

Question.

<sup>a</sup>  
2. Cor. 5. 21

Rom. 3. 25

<sup>b</sup>

1. Joh. 2. 1. 2

Galat. 3. 13

Rom. 4. 25

<sup>c</sup>

2. Cor. 5. 19

Psal. 23. 1

Yea, but although the punishment of  
thy synnes be payd in Christ, yet seing  
ther can no vnrighteousnes dwel with  
God, how canst thou stand before Gods  
iudgement seat as righteous and iust,  
sayng thou hast no ryghteousnes, but  
such as is stayned with so many syns?

Aunswer.

I stand as iust and righteous be-  
fore the thzone of God, not clothed  
with myne owne righteousness,  
which I haue wrought in myne  
own person, but with the <sup>a</sup> righte-  
ousnes of Iesus Christ: Whych  
righteousnes being taken hold bp  
on <sup>b</sup> by a true faith, is made mine.

Thus am I iust in the syght of  
God, not in respect of myne owne  
workes which I haue wrought,  
but taking holde vpon Christes  
workes to be mine by faith.

<sup>a</sup>  
1. Cor. 1. 30  
2. Cor. 5. 21  
Rom. 3. 22.

<sup>b</sup>  
Eph. 3. 17  
Rom. 3. 22  
28  
John. 3. 18

Question.

Doth not thys make men to run into  
all synne and wyckednes?

Aunswer.

No, for this true sayth as soone

B. iij.

as

as it is wrought in vs <sup>a</sup> throu  
 the holye Ghost, doth frame  
 hartes a new, and causeth vs  
 to detest, hate, lothe, and abhor  
 synne in all men, but especially  
 our selues, and maketh vs to  
 our <sup>c</sup> whole Delight & ioy in the  
 things which be agreable to go  
 wyll, and causeth vs also to  
 presse the same in our life and  
 uersatiō, or els it is no true fayth  
 but a <sup>c</sup> dead fayth.

Question.

Rehearse the summe of thys fayth.

Answer.

I Beleue in God the Father almighty,  
 ker of heauen and earth. And in  
 Christ his onely Sonne our Lord: who  
 was conceaued by the holy Ghost, borne  
 the virgin Mary. He suffered vnder  
 cius Pilate, was crucified, dead, and burie  
 he descended into hell, and the third  
 he rose agayne from death. He ascended  
 to heauen, and sitteth on the right hand  
 God the Father almighty. From thence  
 shall he come to iudge both the quick  
 the dead. I beleue in the holy Ghost.



holy catholike Church, the communion of  
Saintes, the forgeuenes of synnes, the resur-  
rection of the body, and the lyfe euerla-  
styng. So be it.

Question.

What is the effect of thys Cræde?

Aunswer.

This Cræde containeth foure  
especiall pointes: first, what we  
ought to beleue concerning God  
the father. Secondly, concerning  
God the Sonne. Thirdly, concer-  
ning God the holy Ghost. Fourth-  
ly concerning Gods people called  
the Church.

Question.

What beleuest thou in the first part, I  
concerning God the father?

Aunswer.

first, I beleue that God the fa-  
ther thozow Christ, <sup>a</sup> into whose  
bodye I am grafted by fayth, is  
not onely a <sup>b</sup> father of other faith-  
full, but euen my father, and ther-  
fore <sup>c</sup> loueth me.

Secondly, that he is almighty,  
B.iiiij. that

<sup>a</sup>  
John. 1. 12  
Rom. 3. 24  
Roma. 8. 1  
Gala. 3. 26  
<sup>b</sup>  
Rom. 8. 15  
2. Cor. 6. 18  
<sup>c</sup>  
Ro. 5. 8. 9  
Esay. 54. 6  
7. 8

**Q**u<sup>o</sup> **E**sa. 45 that is, that hee hath <sup>d</sup> all power  
5. 6. 7. 12. in hys hand, guiding and ruling  
**E**sa. 46. 10 althinges: so that nothing can  
11. e done in <sup>e</sup> heauen, earth, nor he  
**A**mos. 3. 6 without his prouidence,  
**I**er. 10. 23.  
**I**sa. 46. 22  
19. 20. &c.  
**P**sam. 139.

**Question.**

**2** What beleuest thou in the second part  
concerning God the Sonne?

**Answer.**

**I** beleue that Iesus Christ, <sup>a</sup>  
**R**om. 9. 5. <sup>a</sup> God in substance with the father  
1. **I**ohn. 5. <sup>a</sup> & the holy Ghost, <sup>b</sup> tooke flesh  
7. 20. of  
**I**oh. 14. 10 the virgini, and is become perfect  
11 b man as I am in althinges, syn  
**R**oma. 1. 3. onely excepted: <sup>c</sup> & in my nature  
**M**at. 1. 10. hath wrought for me whatsoeuer  
21. 8 was needefull for my saluation.  
**H**eb. 2. 14  
15.  
**H**eb. 4. 15  
**R**oma. 8. 3.

**Question.**

What meanest thou when thou saiest  
He suffered vnder Poncius Pilate?

**Answer.**

Because <sup>p</sup> manner of death wherby  
men doo suffer by the sentence of  
the Iudge, and vnder the title of  
iustice is more shamefull, scandalous  
and terrible, then if a man  
should

Would dye naturally in his bed,  
therefore Christ tooke on him our  
person, to shew himselfe <sup>a</sup> before  
an earthly Judge, & to be <sup>b</sup> con-  
demned by the mouth of Pilate,  
he being then Judge, that there-  
by we might be cleared before the  
iudgement seate of God.

<sup>a</sup> Psalm. 2. 1  
Act. 4. 27  
<sup>b</sup> mat. 27. 26  
John. 19. 1  
13. 23

### Question.

What meanest thou when thou saiest,  
Christ was crucified, dead, and buried?

### Answer.

First I meane, in that he was  
crucified, that hee suffered <sup>a</sup> the  
death of the crosse, which was an  
abominable & cursed death, <sup>b</sup> to  
deliuer me from the curse whych  
was due for my synnes.

<sup>a</sup> Math. 27.  
31. 32.  
<sup>b</sup> Galat. 3. 13  
14.

Secondly, for as much as death  
was a punishment due vnto man  
for syn, therefore our Sauour did  
suffer death, and by suffering ouer-  
came death. For in his death doth  
lye the principall point of our sal-  
uation: for if he had not bene tru-  
ly dead,

**c**  
Dant. 9. 26  
Esay. 53. 12  
Here. 11. 19  
Roma. 5. 8  
Cor. 15. 3  
Peter. 2.  
24

**d**  
nat. 27. 57  
mar. 15. 43  
Luk. 23. 53  
Ioh. 19. 38.

ly <sup>c</sup> dead, we should be yet subli  
to eternall death and damnacion  
Thirdly he was buried for th  
more greater confirmation of hi  
death and resurrection. And to th  
intent to make it more certaynly  
known vnto vs, it pleased him  
so to be buried after the commo  
maner of men, and that by two m  
table persons, <sup>d</sup> Nicodemus, an  
Joseph of Aramathia, which two  
done also by the wyll and consen  
of Pilate, who caused the body  
be deliuered vnto them.

Question.

What manest thou concerning thy  
that Christ descended into hell?

Answer.

Where it is sayd that Christ de  
cended into hell, thereby I beleue  
that Christ did not onely suffer  
his bodye the punishment due  
my body, <sup>a</sup> but also in his soule the  
punishment due to my soule, which  
was the torments of hell, second  
death

**a**  
Esay. 53. 4  
8. 10



death, <sup>b</sup> sorowes of death, & ab-  
section from God: as it doth ap-  
peare by the anguish of hys soule  
in the Garden, <sup>c</sup> when drops of  
bloud issued out of his body, and  
also vpon the Crosse, by <sup>d</sup> hys la-  
mentable cry vnto his father: for  
in a miserable case had we bene,  
if he had suffered onely the punish-  
ment due to our body, and not to  
our soules.

<sup>b</sup>  
Act. 2. 24  
mat. 26. 3

<sup>c</sup>  
Lu. 22. 44

<sup>d</sup>  
Lu. 23. 46  
Math. 27  
46. 50.

Question.

What fruit hast thou by this death of  
Christ?

Answer.

First I beleue that this death &  
punishment whych Christ suffe-  
red, is the appeasing of <sup>a</sup> Gods  
wrath, and a full satisfaction to  
God for all my synnes.

<sup>a</sup>  
Hebr. 9. 2  
R. 14. 28  
1. Pet. 1. 2  
1. Joh. 2.

Secondly, that <sup>b</sup> as he is dead  
for synne, so he wyll cause synne to  
dye in my mortall body.

<sup>b</sup>  
Gala. 5. 24  
Gala. 2. 19  
Roma. 6.  
7. 8. 11.

Question.

What profit hast thou by the rysing  
agayne of Christ?

Answer.

Aunſwer.

<sup>a</sup>  
Corin. 15  
55. 56. 57.  
Rom. 8. 33  
4.  
Rom. 4. 25

First I am assured by his rising  
from death, that hee hath <sup>a</sup> overcome  
death, hell, and synne, & hath  
finished my iustification.

<sup>b</sup>  
Rom. 6. 4  
Colos. 3. 1.  
3

Secondly, that as hee is risen  
from death, so he causeth me as  
member of him, <sup>b</sup> to rise from synne  
and delight in righteousness.

<sup>c</sup>  
Cor. 15. 13  
16, 20.

Thirdly, his rising againe is  
sure pledge <sup>c</sup> to me, that my body  
shall in like maner rise againe.

Question.

What is the meanyng of thys, that  
Christ ascended into heauen?

Aunſwer.

<sup>a</sup>  
ctes. 1. 11  
ctes. 5. 21  
<sup>b</sup>  
ctes. 4. 31  
at. 28. 20.  
oh. 1. 4. 16

Christ as touching his manhood  
is <sup>a</sup> onely in heauen: but <sup>b</sup> in his  
Godhead, and comfort of his holy  
spirite, he is with vs to the end  
of the world.

Question.

What good gettest thou by the ascend-  
ing of Christ into heauen?

Aunſwer.

first

first, Christ his ascending into  
heaven is a sure pledge vnto me,  
that <sup>a</sup> I shall in like maner as a  
member of him by his power, bee  
receyued into heauen in the same  
nature wherein he is ascended.

<sup>a</sup>  
John. 14  
Phil. 3. 21  
Col. 3. 3  
1. Thes. 4  
17

Secondly, Christ hauing ascen-  
ded into heauen, <sup>b</sup> maketh conti-  
nuall intercession for me.

<sup>b</sup>  
1. John. 1  
1, 2  
Heb. 9.  
8. 24  
Rom. 8. 3

Question.

What is the meaning of this, y<sup>e</sup> Christ  
sitteth at the right had of God the father?

Answer.

Christ sitteth at the right hand  
of the father, that is, hath <sup>a</sup> all  
power geuen him of the father  
ouer all thinges.

<sup>a</sup>  
Math. 28  
18.  
Eph. 1. 2  
21. 22.

Question.

What fruit doest thou receiue by this,  
that Christ i hal come to iudge the quick  
and the dead?

Answer.

To me that am a member of Christ  
it is a singuler comfort, <sup>a</sup> when I  
know assuredly that none shall be  
my Iudge, but he that is my saui-

<sup>a</sup>  
Job. 14. 25  
mat. 24. 31.  
mat. 19. 28.  
mat. 25. 34  
2. thes. 1. 10.

our:

our: But terrible it wil be to those  
that dee from Christ, <sup>b</sup> whē the  
shall see him come to iudge them  
whom they in their lyfe tyme re-  
fused.

Question.

3 What beleuest thou in the third part  
concerning God the holy Ghost?

Answer.

I beleue that God the holy Go  
<sup>a</sup> sealeth into my hart all Christs  
benefits to be mine, and <sup>b</sup> maketh  
synne to dye in me, and stirreth  
vp to righteousness and holynesse  
of lyfe.

Question.

Being there is but one onely God, how  
namest thou the Father, the Sonne,  
the holy Ghost?

Answer.

Because God hath so opened his  
selfe in his <sup>a</sup> word, that these three  
sundrye persons are in substance  
but <sup>b</sup> one true & everlasting God.

Question.

4 Now let vs come to the fourth part

<sup>b</sup>  
Thes. 1.3  
Iuh. 21.25  
Mat. 25.41

<sup>a</sup>  
Ro. 8.9.10  
11.15.16.17  
Galat. 4.6  
Ephes. 1.17  
<sup>b</sup>  
Ephes. 4.23  
Psalm. 1.2.  
Colos. 2.11.  
12.7.13

<sup>a</sup>  
Math. 3.16  
17.7.28.19  
Ioh. 5.7.  
Esay. 61.1  
Psalm. 110.  
<sup>b</sup>  
1. Cor. 12. 11



What callest thou the Catholike church?

Answer.

The Catholike Church is the  
a whole company of true faythfull  
people, which euer were since the  
beginning of the world in all pla-  
ces, which also be now and shalbe  
to the end of the world. Of the  
which number I beleue that <sup>b</sup> I  
am one. I beleue <sup>c</sup> God <sup>c</sup> know-  
eth them all, & hath a <sup>d</sup> most ten-  
der care ouer them.

Question.

What callest thou The Communion  
of Sayntes?

Answer.

The communion of Saintes is  
the societie that all we whych be-  
leue haue one with an other, as  
a members of one heade Iesus  
Christ, whereby we are <sup>b</sup> ready to  
communicate all Gods benefites,  
both spiritual and tempozall to the  
mutuall health and comfort one of  
an other, accozding to the measure  
which

Rom. 8.2

Ephes. 1.

11, 12, 13.

Mat. 16. 1

Joh. 10. 2

29 b

1. Joh. 3. 2

2. Cor. 13. 5

Rom. 8. 16

c

2. timo. 1. 1

d

1. Pet. 5. 7

Zacha. 2. 2

Esa. 49. 1

Math. 19

29. 30

a

1. Cor. 12. 12

13, 14. 20

1. cor. 10. 17

Ephes. 4. 15

E. 5. 30

Colos. 1. 18.

Roma. 12. 5

b

1. cor. 12. 24

E. 12. 5

2. cor. 12. 28.

Galat. 6. 2

Phillip. 2. 1

3. 4

which we haue receiued of God  
this life.

Question.

What is it to beleue The forgiveness  
of synnes?

Answer.

<sup>a</sup> Job. 2. 2,

Colo. 1. 14

20. 21. 22.

1. Cor. 1. 30

Esa. 53. 4

5. 8. 12

Rom. 3. 24

5. 8. 10

1. Cor. 5. 19

I beleue that Iesus Christ  
wholye appeased God for  
syns, and paid the full punishment  
due to them, and therefore that  
they be freely forgiven me, and  
shall neuer be laid to my charge.

Question.

What beleeuest thou of The resur-  
rection of the body?

Answer.

<sup>a</sup> Eccle. 12. 7

Luk 16. 22

6. 23. 43.

<sup>b</sup>

Job. 19. 26

1. Cor. 15. 42

43. 44. 53

Phil. 3. 21.

1. Thes. 4.

13. 14. 15. 16

I beleue that after this lyf  
ended my Soule shall go to  
that gaue it, and my body shall  
rise againe in the graue, vntill the appoynted  
tyme: and then I shall see  
him in my flesh, and mine eyes  
shall looke vpon him, and this my  
body shall be made lyke to the  
glorious body of Christ, without  
corruption.

Questi

Question.

What is it that thou sayest of Lyfe euerlastyng?

Answer.

I beleue that when God shall rayse againe thys my body, and ioyne it againe together with my soule, that then I shall lyue wyth a Christ for euer in his euerlasting kingdome of glory.

<sup>a</sup>  
1. Corin. 15  
53-54.

Question.

By what meanes do we attaine to this sayth which thou hast here confessed?

Answer.

The holy Ghost hath appointed the preaching of the woord to bee the ordinary meanes whereby hee worketh in our hartes this true and liuely faith, and wythout this preaching of the woord we can neuer haue sayth.

<sup>a</sup>  
Roma. 10.  
14. 17.  
1. Cor. 1. 21

Question.

After that God by the meanes of hys woord hath wrought in our harts faith, by what meanes afterwarde doth hee strengthen the same?

C. j.

Answer.

Aunſwer.

This ſath doth God ſtrength  
in vs by the ſelfe ſame preache  
of the word , and alſo by the be  
the Sacramentes.

Question.

What calleſt thou the Sacramente

Aunſwer.

<sup>a</sup>  
Gen. 17. 11  
Exod. 12. 3  
4. 3. etc.

<sup>b</sup>  
Rom. 4. 11

Sacramentes bee <sup>a</sup> outwa  
ſignes ordained of God for  
greater aſſurance and ſtreng  
ning of our fayth , being vnto  
<sup>b</sup> ſure pledges of thoſe benefi  
our ſaluation which we receiue  
Chriſt to be ours , and are re  
ſented vnto vs by the outwa  
ſignes of water in Baptiſme ,  
bread and wine in the Supper  
the Lord . They ſerue alſo  
marke of our profeſſion , where  
we differ from other people  
be Heathen.

Question.

How many Sacramentes be there

Aunſwer.



There be <sup>a</sup> two Sacramentes,  
that is to say Baptisme, and the  
Supper of the Lord.

<sup>q</sup>  
1. Cor. 10.  
1.2.3.4

Question.

What strength of fayth hast thou thro:  
rough Baptisme?

Answer.

I am taught & assured by <sup>a</sup> Bap  
tisme, that my syns are forgiven  
me: for as the water washeth a  
way the filthines of the body, even  
so should I thzough the holy Gost  
be thereby fully certified and per:  
swaded, that <sup>b</sup> the bloud of Christ  
being sprinckled vpon my soule by  
the <sup>c</sup> hand of fayth, hath washed  
away both the giltynes of my syn,  
& the punishment due to the same:  
the fruit and effect wherof appea:  
reth herein, that thzough the po:  
wer of Christes Death and resur:  
rection, I am <sup>d</sup> dead as touching  
syn, and raised vp againe in <sup>e</sup> new:  
nes of lyfe: Whych two things in  
whom so euer they appeare not,

<sup>a</sup>  
Act. 22. 16  
Mark. 1. 4

<sup>b</sup>  
1. Pet. 1. 2.  
et. 3. 21,  
1. Joh. 1. 7.  
Eph. 5. 26  
Tit. 3. 5, 6,  
Act. 22. 16

<sup>c</sup>  
Acte. 15. 9.

<sup>d</sup>  
Roma. 6. 3  
4. 5. 6. et c

<sup>e</sup>  
2. cor. 5. 17,  
Gala. 5. 24

C. ij.

they

they may well haue the name  
title of Baptisme, but in Deede  
are no Christians.

Aunſwer.

What ſtrength of faith do we find  
the vſe of the Lords Supper?

Queſtion.

The ſupper of the Lord throughe  
the holy Ghoſt doth ſtrengthen  
my faith that I ſhould not doubt  
but as ſurely as I receiue þe bread  
and wine into my body to become  
wholy mine, ſo my <sup>a</sup> ſoule recei-  
ueth withal Chriſt with his b-  
ſion and righteousnes to be be-  
lieve myne, as ſurely as if I  
wrought them mine own ſelfe.

Queſtion.

Are not then the bread and wyne  
the Supper of the Lord turned into  
body and bloud of Chriſt?

Aunſwer.

The bread & wyne as touching  
their nature and ſubſtance, are  
not turned: but as touching the  
vſe of them, they differ from one

<sup>a</sup>  
Math. 26.

27. 28.

1. Cor. 10.

16. 17. ct. 11

24. 25. ct.

12. 13.

<sup>b</sup>

1. Cor. 1. 30

Rom. 4. 25

2. Cor. 5. 21.

<sup>a</sup>  
mat. 26. 29

1. Cor. 10.

16. 17. ct. 11

26. 27. 28.

mon bread and wine, in that they  
are appointed of God to serue vs  
to vs as <sup>b</sup> seales and pledges of  
those benefites, which Christ in  
his body wrought for vs.

Question.

In what maner oughtest thou to pre-  
pare thy selfe to the receyuing of these  
misteries?

Answer.

In preparyng my selfe to re-  
ceiue the Supper of the Lord, I  
ought diligently to obserue thele  
three thinges.

first to <sup>a</sup> examine my selfe whe-  
ther I <sup>b</sup> stand in faith or no, which  
I shall know if I feele my <sup>c</sup> hart  
<sup>d</sup> assured by the spirit of God, that  
the <sup>e</sup> punishment of my synnes is  
fullye discharged in Christ, and  
that whatsoeuer he hath don, pec-  
taineth not onely to others, but  
euen <sup>f</sup> to me.

Secondly, to examine my selfe  
whether I fynde my hart <sup>g</sup> in-  
wardly sozry for my syns, with an

C.iiij.

inward

Rom. 4.

1. Cor. 11. 2

2. Cor. 13

Eph. 1. 1

2. Cor. 1. 22

2. Cor. 5. 5

Eph. 3. 1

Rom. 8. 1

1. John. 2

1. 2.

Eph. 5. 3

7. 8. 9. et

Eph. 3. 1

mat. 26. 7

Jer. 4. 4

Joel. 2. 12

13.

2. Cor. 7

10. 11.

<sup>h</sup>  
Rom. 6. 4 and <sup>h</sup> an earnest desyre and a  
6. 7. 8. purpose, wholly to conforme  
8. 11. selfe to the wyl of Gods word.  
Phil. 3. 14

<sup>i</sup>  
Gal. 3. 23. Thirde, if any offence be  
4. twixt others and me, that I  
concile my selfe vnto them. &  
these things, although they ought  
earnestly to be considered in the  
whole course of our life, yet they  
especiallly when wee come to the

<sup>a</sup>  
Esa. 64. 6 Supper of the Lord.

Question.

<sup>b</sup>  
Now sayng we bee saued by Christ  
woorkes without our deservings, what  
to then now serueth our well doing  
what auailleth it to do good woorkes?

Answer.

<sup>c</sup>  
Colos. 1. 10 We must do good woorkes,  
Phil. 1. 27 to deserue our saluation by the  
1. Thes. 2. 12 but by our woorkes to <sup>b</sup> glorify  
Ephes. 4. 1 God, in <sup>c</sup> walking as becomming  
Ephes. 1. 4 Gods children, <sup>d</sup> declaring the  
1. Cor. 2. 10. by our thankfulness to God for  
Luk. 1. 75. redemption. Secondly, by  
Rom. 5. 13  
1. Pet. 2. 5.



ing of the  
and a law  
forme my  
word.

nce be be

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them. I

they ough

red in the

e, yet the

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by Christ

things, wh

well doing

wozkes :

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n by the

b glori

becomme

ring the

God for

lye, by

wozke

wozks to make our election moze  
certaine vnto our selues : Third  
ly, to wyne others to Christ by  
our holy lyfe and conuersation.

Question.

What woꝝks callest thou good woꝝks?

Aunſwer.

Our woꝝkes can neuer be accep  
table and good in the ſight of God  
vnleſſe in doyng them wee keepe  
theſe two thinges: firſt, that they  
be framed according to the will of  
Gods <sup>a</sup>lawes & cōmaundements,  
and not <sup>b</sup>after our owne deuises.

Secondly, that they proceede frō  
an hart <sup>c</sup>purged by faith. If ey  
ther of theſe two pointes be lack  
ing, our woꝝkes are abhominable  
in the eyes of God, although they  
appeare neuer ſo glōꝝyous in the  
ſyght of men.

Question.

Because praier is our eſpecial meanes  
whyche God wyll haue vs vſe to in  
creaſe our fayth, tell me what belon

C.iiij.

geth

e  
2. Pet. 1. 1  
Mat. 7. 17  
f  
Ga. 5. 6. 2  
1 Pet. 3. 1  
Ro. 14. 19

a  
Ephe. 2. 10  
Colo. 2. 20  
21. 22, 23  
b  
Titu. 1. 14  
Deu. 21. 32  
Eſa. 29. 13  
Mat. 15. 9  
c  
Ro. 14. 23  
Heb. 11. 6

geth to true prayer

Aunſwer.

It is requiſite in true prayer  
we obſerue theſe five things.

First, that we make our prayer  
a onely to God, through <sup>b</sup> C  
and not to Sayntes.

Secondly, that we be <sup>c</sup> intro  
ly touched with the neede of  
thing we aſke, hauing our mind  
wholy bent therupon, and not  
ried away with bythoughtes.

Thirdly, that our prayers  
grounded vpon <sup>d</sup> Gods promiſe  
with full aſſurance that they  
be graunted, ſo farre as the  
doth know them to be meet  
needefull for vs.

Fourthly, that we <sup>e</sup> continue  
prayer, although we haue no  
requestes at the firſt.

Fyftly, that we aſke not  
thinges which we <sup>f</sup> thynke  
in our owne fantaſye, but onely  
g that which God commaundeth

<sup>a</sup>  
Iſa. 50. 15.

1 Pet. 3. 12.

Ro. 10. 14.

1 Iame. 1. 5.

Mat. 4. 10

<sup>b</sup>

Ioh. 14. 13

14. 15. 16

1 Pet. 16. 13

<sup>c</sup>

Rom. 8. 26

Ioh. 5. 14

John. 4.

27. 2

Iſa. 51. 17

E. 14. 5. 18.

2. Cor. 20. 12

2. Thar. 6. 7

<sup>d</sup>

1 Iame. 1. 6.

mar. 11. 24

Luk. 11. 9. 10

11. 12. 13.

1. Ioh. 5. 15

<sup>e</sup>

Luke. 13. 1

2. 7. 4. 5. 36.

Ro. 12. 12.

1. theſ. 5. 17

Colo. 4. 2.

Mat. 15. 22

23. 24. 36.

<sup>f</sup>

1 Iame. 4. 3

Rom. 8. 26

<sup>g</sup>

Ioh. 5. 14.

us to aske of hym : All which  
thynges bee <sup>b</sup> contayned in the  
Lordes prayer.

<sup>b</sup>  
Math. 6. 9  
Luke. 11.  
1. 2.

Question.

Rehearse the Lordes prayer.

Answer.

**O** Vr Father which art in heauen, ha-  
lowed be thy name . Thy kyngdome  
come, thy wyll be done in earth, as it is in  
heauen . Geue vs this day our dayly bread,  
And forgeue vs our trespasses, as we for-  
geuethem that trespasse agaynst vs. And  
leade vs not into temptation , but delyuer  
vs from euyll. For thine is the kingdome,  
the power, and the glorye , for euer and e-  
uer. Amen.

Mat. 6. 9

Question.

What doest thou desire of God in this  
prayer?

Answer.

First, I desyre of our heauenlye  
father, that his name may be ha-  
lowed: first in his excellēt workes  
which is, when we acknowledge  
his mercy, wisdom, iustice and  
prouidence, that he alone worketh  
all thynges: and that <sup>b</sup> onelye the  
Lord

<sup>a</sup>  
Psal. 113. 2  
3. ct. 145. 1  
140. 11. 36.  
<sup>b</sup>  
Iosua. 24  
14. 15.

1. Ioh. 5. 21  
Psat. 81. 9.  
1. Cor. 1.  
Eph. 5. 2. 5  
Eze. 36. 20  
Rom. 2. 24

2

Math. 3. 2  
et. 5. 19. et  
13. 31. 23. 33  
Mat. 9. 38

1. Ioh. 3. 8  
Ro. 16. 20,

Ro. 8. 10. 11  
83. et. 6. 6.  
1. Ioh. 3. 8  
9.

3

Lu. 22. 42  
Titu. 2. 12  
1. Pet. 4. 4  
1. Iohn. 2.  
17.

Lord God be had in honour  
other set asyde. Secondly  
his name may be glorified  
godly lining and conuersation

In the second petition we  
syze that God his kingdom  
come, that is, that he wyll do  
hym selfe to bee kyng ouer  
Church, in guidyng and  
ding it, in increasing of the  
ber of the faythfull, in  
forth labourers into hys ha  
and blessing their labours

suppressing the rage of wy  
Tyrantes. Secondly, that he  
exercise hys kyngdome seuer  
in euery one of vs, skylling  
in vs, and all worldly care, an  
nuing vs to righteousnes of

In the third petition we do  
that Gods wyll may be done,  
is, that we may willingly  
thinges resygne our selues  
Gods wyll, without murmur  
or grudging.



honour. In the fourth petition we pray 4  
ondly, that he wyll geue vnto vs <sup>i</sup> wal  
zified in our calling, our  
ersation, ayly bread, that is, all <sup>k</sup> thinges  
cion we needefull for our lyuing for thyg  
igdome in present lyfe.

we pray that  
g ouer our synnes may be forgiven vs,  
g and that he wyll not lay to our charge  
of the our syns, nor the punishment due  
n <sup>e</sup>thynge to them, but that he wyl accept the  
hys hard death and passion of Christ, as the  
hours, full satisfaction for our syns, and  
ge of wy that we may hereof haue <sup>i</sup> full as  
that he urance in our conscience, that the  
me seuer punishment of our synnes is fully  
killingly discharged in Christ, and therfore  
care, and reely forgiven vnto vs, as <sup>m</sup> sure  
usnes of as we do forgive others: and  
on we do that <sup>n</sup> we may loue one another,  
be done, com the bottome of our hartes,  
yllingly all desyre of reuenge set asyde.

In the syxt and last petition we 6  
do pray God that he wyll not leade  
vs into temptaciō, but deliuer vs,  
that

Gene. 3. 92  
Eph. 4. 18.  
2. Thes. 5.  
8. 10. 12  
k

Pl. 145. 15  
E. 104.  
27. et  
105. 16  
Eclap. 3. 1.  
19. 20. 29  
30. 8. 106  
14. 8. 10.  
1. 2. 3.

1  
1 Joh. 2. 12  
Eph. 3. 12  
Rom. 8. 15  
32. 39  
1. Joh. 5. 19  
20 m  
Mat. 5. 45  
et. 6. 14. 15  
Luk. 6. 36.  
Iam. 2. 13.  
n  
Mat. 6. 14  
15. et. 5. 23  
24. 44  
Ro. 12. 19.

6  
Ro. 16. 20.  
1 Tim. 4.  
17. 18.  
Eph. 6. 10.  
1 Cor. 10. 13  
2. Pet. 2. 9

that is, that o he wil not bry  
further into the battell with  
spirituall enemies, then we  
holp spirit shall be able to p  
and ouercome.

Question.

And why is this added: For this  
kyngdome, the power, and the gl  
euer and euer. Amen?

Aunswer.

a  
1 Cor. 2. 9. 3  
Ro. 11. 36.

Not onely to kindle in our  
to a desire y glozy of God, b  
to teach vs y this praiser is g

b  
Psa 114. 7

ded vpon none other then o  
onely: a that we should not

c  
Dent. 6. 13  
Ap. 4. 9. 11  
Ap. 5. 12. 13  
1. Cron. 29  
20. 11. 12. 13

the b kyngdom of God to be  
and boide of force and might  
that he c onely is to be hon  
praised, and glorified, and th  
power is infinite, perpetuall

d  
1. Pet. 5. 11.  
Apoc. 6. 14  
Apoc. 7. 12

euerlasting. And in this wo  
men is expresse the seruent  
to obtaine those things wh  
aske of God, and our hope i  
firmed, that those thinges  
we aske, are graunted vnto

which our consciences is pacified,  
and so we end our prayers.

Question.

Tel me now briefly the effect of al that  
thou hast sayd.

Aunswer.

By the ten commaundementes  
I see my miserable estate, that I  
deserue death, damnation, and the  
curse of God, which must needes  
be payed, because God is iust: and  
where as I my selfe am not able  
to pay it, the holy Ghost through  
the preaching of the Gospell woꝝ-  
keth in me fayth, which assureth  
me that the Soane of God being  
made man for me, hath euen in my  
nature suffered what so euer my  
synnes deserued, and hath made  
me with him the Chylde of God,  
and heire of everlasting life. Wher  
of least I should doubt or wauer,  
hee hath appointed two Sacra-  
mentes, as outward sygnes and  
tokens to be sene & felt of me: that  
as

as surely as I see my selfe  
partaker of them outwardly  
the holy Ghost inwardly in-  
ting me, I should not doubt  
inwardly to be partaker of  
himselfe withall his benefits  
raunsome, righteousness and  
nes to be myne, that in hym  
through him I shall haue life  
lasting. And thus beyng bo-  
newe into thys lyuely hope by  
holy Ghost, my wayes shuld  
rected and guided by the sa-  
spirit, to walke in holynes  
& righteousness all the  
dayes of my lyfe.

So be it.

(:.)





y selfe  
wardly  
rdly in  
t Doubt  
ker of Ch  
benefits  
es and b  
in hym,  
aue life  
yng bo  
hope by  
s shuld be  
by the sa  
holynes  
all the  
lyfe.

## A prayer contayning the summe and effect of this Ca- techisme.

**O** Merciful and heauenly Father, for  
so much as at euery light occasion I  
am driuen from thy holy lawes, to  
the vanities of this life, and vnto all syn  
and wickednes, I beseeche thee in mercy  
set before mine eyes alwaies the remem-  
brance of thy iudgement seat, & my last  
end, wherby I may be dayly stirred vp to  
consider in what great daunger I stand,  
through the horrible punishment due to  
my syns: that dayly groynng vnder the  
burthen of them, I may flee for succour to  
thy beloued sonne Iesus Christ, who hath  
fully payde, suffered, and ouercome the  
punishment due to them, and through the  
working of thy holy spirit in me, I may  
be fully assured in my soule & conscience,  
that the curse, condemnation and death,  
which these my synnes deserue, is fully  
payde, suffered, and ouercome in Christ,  
and that his righteousness, obedience, and  
holynes is mine, and whatsoeuer he hath  
wrought for mans saluation, is wholly  
myne. Strengthen this fayth in me (O  
Father) dayly more and more, that I  
may

A praier vpon this Catechisme.

may inwardly feele comfort and consolation in this: that I feele thy holy spirit beare record vnto my spirite, that I am thy Childe, grafted into the body of thy Sonne, and made with him fellowheire of thy everlasting kingdome. So lead in me by thy holy spirit, that dayly and more I may feele synne dye in me, that I do not delight therein, but may growe vnder the burthen thereof, to hate, detest and loath synne, in my selfe, and all the powers of my soule and body against syn, and haue all my felicity, light, ioy, comfort, and pleasure in thy things which be agreeable to thy will. That I may walke as becommeth children of light, looking still for good time when it shall please thee to bring me to thyne everlasting kingdome of ioy eternall. Thys in mercy graunt vnto me, for Iesus Christes sake my onely Lord and Sauiour. Amen.

(\*)



**W<sup>r</sup>** Dearings